THE NARRATION OF HADHRAT ABDULLAAH IBN MAS`OOD (radhiAllaahu anhu)

We have previously cited the narration wherein Hadhrat Abdullaah Ibn Mas`ood (radhiAllaahu anhu) had expelled a group of people from the Musjid, who were busy making Zikr aloud. One of them was making the others read 100 times each of Takbeer, Tahleel and Tasbeeh. When Hadhrat Abdullaah Ibn Mas`ood (radhiAllaahu anhu) heard of these people, he called it an innovation and a Bid`a, and he expressed displeasure at this act of theirs.

Some people have now said that this narration is not authentic and they claim that those who are anti-loud Zikr are using this narration as a weapon in their favour whereas Umar Bin Yahya is one of the narrators, who is weak and unreliable (according to the terminology of the Muhadditheen). He has been compared to Shu`ba (another narrator), who is claimed to narrate weak Ahaadith. Besides this narration being 'weak' (it is claimed), it also conflicts with Usool-e-Deen and all the Ulama-e-Muhaqqiqeen have rejected it. In this regard Allama Aaloosi (rahmatullahi alaih) states that the narration of Hadhrat Abdullaah Ibn Mas`ood (radhiAllaahu anhu) is regarded as incorrect according to the Ulama and Huffaaz of Hadith. As far as its authenticity is concerned (they say), it conflicts with those narrations where it is reported that Hadhrat Abdullaah Ibn Mas`ood (radhiAllaahu anhu) himself made Zikr in a loud voice. This has been reported from numerous Huffaaz of Ahaadith. Otherwise, (they aver) his prohibition was for that loud Zikr which was excessive (in loudness). (They also claim that) Imaam Suyooti (rahmatullahi alaih) has written that this narration, as far as its correctness and authenticity is concerned, conflicts with the numerous Ahaadith of Rasulullaah (sallallahu alaihi wasallam), wherein the permissibility of loud Zikr has been established. (They also aver that) Allaamah Ismail Haqqa Hanafi (rahmatullahi alaih) mentions with regard to this narration that he noted in the answer to this narration of Shaikh Sambal Khalwati (rahmatullahi alaih) that this narration of Hadhrat Abdullaah Ibn Mas`ood (radhiAllaahu anhu) is a lie and fabrication leveled against this great Sahaabi, because this narration conflicts with the texts of the Qur`aan Shareef, Ahaadith and the actions of the Angels.

OUR REPLY

The people who have written the above have done so due to their ignorance and little understanding.
Firstly, the narrator that they have indicated is definitely not the one reported in Daarmi. The Sanad (chain of narrators) as reported in Daarmi is as follows:
Al-Hakam Bin Mubarak has reported from Amar Bin Yahya who said: 'I heard my father report from his father….."

The person they have cited as the narrator of this Hadith (Umar Bin Yahya) has neither reported from his father Yahya nor from his grandfather. Neither is any narration of his reported from Al-Hakam Bin Mubarak.
The narrator here is AMAR Bin Yahya Bin Saeed, who reports from his father and grandfather.
Imaam Ibn Hibbaan has verified him as being reliable. Imaam Ibn Mu`een and Imaam Daar-e-Qutni have also reported him as being reliable.
In the authentic prints of the Kitaabs wherein this narration is reported, - like Musnad Daarmi, published in Kaanpur, page 38, and Musnad Daarmi (Urdu Translation) published in Delhi, it is clearly stated that the narrator is AMAR Bin Yahya. In some of the Arabic prints of this has been omitted, thus making the name Amar to read as Umar.
Secondly, Allama Aaloosi has not made any objection upon the narration of Hadhrat Ibn Mas`ood (radhiAllaahu anhu) as some people have claimed in their ignorance.
If he had intended to make an objection upon the narration in Musnad-e-Daarmi and reject it, then he would have clearly stated so, since Musnad-e-Daarmi is a famous Hadith Kitaab.

Regarding the statements of Allama Aaloosi (rahmatullahi alaih), he had made the following points. Firstly that according to the Aimma-e-Huffaz Muhadditheen this narration is not authentic, but he has not cited any proof and clear reason for his claim. He has also not named these Huffaz-e-Muhadditheen. The objectors to this narration could be the likes of Imaam Khatieb Baghdaadi and Imaam Jozi, and other such staunch persons who regard as weak even Saheeh, authentic and 'Hasan' Ahaadith.

On the other hand, Imaam Bazaazi Hanafi and Allama Shaami (rahmatullahi alaihima) have authenticated this narration of Hadhrat Ibn Mas`ood (radhiAllaahu anhu). [Fataawa Bazaazazia, vol.3, page 375 and Shaami, page 350, vol.5]

The general rule is *"Al-Muthbit Awla Minan Naafi"* (positive takes preference over negative). Imaam Aaloosi's (rahmatullahi alaih) claim regarding the unauthenticity of Hadhrat Abdullaah Ibn Mas`ood's (radhiAllaahu anhu) narration is wanting of positive proof and reference of the names of the Huffaaz-e-Hadith that have rejected this narration. He should mention where and who have rejected this narration.

Imaam Suyooti (rahmatullahi alaih) has mentioned from the Kitaab, *"Az-Zuhd",* of Imaam Ibn Hambal (rahmatullahi alaih) who in turn reports from Hadhrat Abu Waa`il that people think Hadhrat Abdullaah Ibn Mas`ood (radhiAllaahu anhu) prevented people from making Zikr, whereas, he says that he never sat in any Majlis of Hadhrat Abdullaah Ibn Mas`ood (radhiAllaahu anhu) where he did not make Zikrullah in it. To draw conclusion and proof from this is incorrect because in this narration there is no mention of loud Zikr. Nobody denies or is opposed to Zikr itself. The people who cite this narration and have the words 'loud' between brackets indicate that these words are theirs and not actually in the narration.

In conclusion, it is clear that this narration of Hadhrat Abdullaah Ibn Mas`ood (radhiAllaahu anhu) is NOT conflicting with any other narration of his, nor of any other Sahaabi, nor any

Marfoo` or Sareeh Hadith, as Imaam Suyooti has written. Neither is this narration a lie or fabrication. This narration is NOT weak or unreliable, in fact it falls in the category of being authentic, reliable and it has been authenticated by reliable persons.
Allama Aaloosi (rahmatullahi alaih) has also written that very loud Zikr is meant in this narration. This then is precisely what we have been saying. That loud Zikr which would awaken a sleeping person or disturb a person who is performing Salaat etc. is the one that is forbidden. A just person must view this matter, in the present times with objectivity and take note as to how the Ahle Bid`a make their Salaat and Salaam, and how other proponents of loud Zikr carry out their programs of Zikr in the Musaajid. Can all this be classified under loud Zikr or not? Does such type of loud Zikr not disturb the sleeping ones or those performing Salaat or not?

The reader can judge for himself with regard to what is right and correct in this matter.

Sheikh ul Hadith - Moulana Mohammad Sarfraaz Khan in "Akhfa-uz Zikr".